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GOLDEN JUBILEE OF ARCHBISHOP RYAN

Celebrated with Religious Pomp in the Cathedral at Philadelphia--Fifty Years of Service to Christ's Church.

The recent golden jubilee celebration in honor of the fiftieth anniversary of Archbishop Ryan's elevation to the priesthood brought to Philadelphia eight archbishops, thirty-two bishops, five monsignors and about 500 priests. Bishop Horstmann of Cleveland preached the sermon. Hundreds of hymns were also present.

The jubilee fund contributed by the Catholics of the archdiocese amounts to \$240,000. It was intended as a personal gift to Archbishop Ryan, but he has devoted it to the archdiocesan fund to pay for St. Vincent's orphanage.

The Boston Pilot, in an editorial review, presents the principal events in the life of the Philadelphia prelate which made him great in the church, admired by the citizen and loved by the poor.

Patrick Joseph Ryan, archbishop of Philadelphia, is well known throughout the United States and Europe. The archdiocese of St. Louis, the scene of his earlier labors, claims a large share in Philadelphia's celebration. His native Ireland, and Rome, the city of his soul, have part of it.

The non-Catholics of Philadelphia, who admire and respect Archbishop Ryan, not only as a churchman and philanthropist, but as a patriot and a foremost citizen, and the non-Catholics of the country generally, who know his public spirit and have heard his splendid oratory, join their congratulations with those of the sons and daughters of the church.

His effective intervention in the great strike of trolley car employees in Philadelphia is remembered. It is recalled that New York university and the University of Pennsylvania have conferred their degree of doctor of laws on him.

Archbishop Ryan is one of the most striking personalities in the American episcopate. Of majestic stature and handsome features; strong and graceful of ready wit and sympathy; of magnetic force and enthusiasm in the work of God and the human business of life, he has often recalled in America the methods and the fruitful apostolate of the gentle and happy-hearted St. Francis de Sales in France and Switzerland.

Among the events of religious and historical interest at which Archbishop Ryan has spoken have been the second and third plenary councils of Baltimore, the dedication of St. Patrick's cathedral, New York; the funeral of Cardinal McCloskey; the investiture of Archbishop Corrigan with the Pallium; the centenary of the American episcopate in Baltimore, on Nov. 11, 1849; the investitures of Cardinal Gibbons and Cardinal Martinelli; the laying of the corner-stone of the National Irish church in Rome, and the presenting to Pope Leo XIII of President Cleveland's gift of the Constitution of the United States. He has preached Advent and Lenten sermons to the English-speaking Catholics in Rome.

He has won equal laurels in the lecture field. Among the greatest of his more recent triumphs was his address for the Columbus quadri-centenary in Philadelphia; his famous lecture for capital and labor, and his lecture for the Philadelphia brigade in "Modern Civilization and the Unhappy that Threaten It."

Born in Ireland and making his ecclesiastical studies in this country as an affiliated subject of the diocese of St. Louis, Mo., showing first his budding oratorical gift in an address to the imprisoned Daniel O'Connell, Patrick Joseph Ryan began his career with a broad outlook.

Ordained priest on Sept. 8, 1853, by the Most Rev. Peter Richard Kenrick, archbishop of St. Louis, he was still young when he filled successfully two important pastorships—those of the Cathedral and Church of the Annunciation, St. Louis. Then, during the Civil war, came his memorable service as chaplain to the Gratiot Street military prison, during which he baptized 600 men. His next charge was the Church of St. John the Evangelist, St. Louis, where his business ability was strikingly shown in the liquidation of a heavy debt which had long burdened the parish.

In 1867 he was Archbishop Kenrick's companion on a visit to Rome, and here his oratorical gift attracted the favorable notice of Pope Pius IX. Also general in 1868, administrator of the diocese in 1869-70 while Archbishop Kenrick was attending the Vatican council, it was only in accordance with the fitness of things when this already distinguished and still young priest was appointed coadjutor bishop with right of succession to Archbishop Kenrick, in 1872.

Twelve years later he was chosen to succeed the deceased Dr. Woods as archbishop of Philadelphia, and, although the same dignity awaited him in the city of his whole life's labors, and the love and devotion of his people were fain to hold him back, he accepted the summons to the new field as the will of God.

The life for nearly a score of years past has been the history of religion in one of the largest and most progressive of American dioceses. Of the various works of piety, charity and education which distinguish his administration we may name his founding, in connection with Miss Katherine Dwyer, of the Sisterhood of the Blessed Sacrament for work among the negroes and Indians; the Catholic Protective for Wayward Boys, and the Catholic High school, crown of the great parochial school system of the archdiocese of Philadelphia.

Archbishop Ryan's disinterestedness has always been conspicuous. As at the silver jubilee of his episcopate in 1887 he refused a personal testimonial, accepting in its place the generosity of his people to the protective above named; so at the golden jubilee of his priesthood he put forward the new St. Vincent's home as recipient of the customary jubilee gifts.

Archbishop Ryan is a devoted friend of the negroes and Indians and has long been on the executive board of the bureau of Catholic Indian



ARCHBISHOP PATRICK JOSEPH RYAN.



SENATOR GEORGE FRISBIE HOAR.

GEORGE FRISBIE HOAR'S TRIBUTE TO THE CELT

Delivered Before the University of Iowa-- "Anglo-Saxon" Race Derived its Quality from the Celt.

Before an immense audience gathered together in Iowa City for the commencement of the University of Iowa, Hon. George Frisbie Hoar, United States senator from the state of Massachusetts, delivered a great address. Extracts from his speech follow:

"Of the immigrants to the United States from 1821 to 1900, which we will call in round numbers 20,000,000, 5,000,000 came from Germany, 4,000,000 from Ireland, 1,500,000 from Norway, Sweden and Denmark; and about 3,000,000 from Great Britain. But of the 1,000,000 which came from Canada, a considerable number have doubtless been Irishmen, for whom Canada has been but the gateway to the United States.

"I want to talk chiefly of the contribution of that race to our mighty alchemy. I should get very quickly and very far behind my depth if I were to undertake to trace the race which is known as Celtic to its origin in the heart of Asia. But it has entered into many great nations. It has kept its quality wonderfully wherever you find it, in whatever national life it is mingled. The Irishman in Ireland is by common consent the purest characteristic example of it in existence today. The word 'Celt' is said by some authors to mean 'warrior.' By others it is said to mean 'woodman,' or 'dweller in the woods.' The Celt has entered into many nations. Wherever he goes he takes his quality with him. He is always the mint in the julep."

"The Celts seem everywhere, to a superficial view, to be a losing race. But everywhere, in the quality they impart, they have conquered their conquerors. Among all the great races, none was ever more distinguished for valor, for profound religious feeling, for acute sensibility, for humor and tender sympathy. They have been wonderful fighters, from Charlemagne down to Wellington and Montgomery and Andrew Jackson and Phil Sheridan. They have been wonderful orators, as witness Burke and Sheridan and Grant and Curran and Plunkett. They have always made a brave and long and sullen resistance when they were overcome by a superior force. They never would stay whipped and persevered under adversity and under the heel of oppression, for centuries long, their sublime and unconquerable discontent. They always had the same pertinacity that the Spaniards imputed to us during the late war. Instead of retiring when they were beaten, as any gentlemen should, they kept straight on."

"The staying and the growing and mastering quality had been shown by the Celtic race, wherever it has been found. If the Celt had been oppressed in Ireland, the Celt has given very largely the strength to England that has enabled her to oppress him."

"There is one thing in which the Celt has shown, in his purest existing type, the modern Irishman, that he has no superior in history. Everywhere the great virtues, the corner-stone virtues of the state, of all human societies, are the great loves—love of country, love of woman, love of home. Was there ever an example of these like that given to mankind by the poor Irish immigrant of half a century ago? There were ten or eleven years in which the population of Ireland fell off one-fourth. But the migration, nearly all to the United States, amounted to 2,000,000 people. It was ascertained by official inquiry in England that these emigrants were sending home the enormous sum of \$5,000,000 every year to enable father and mother and brother and sister to follow them to their new country, or to live in comfort in the old. When we think of the poverty of the people, and their scant wages building our railroads for us at 60 cents a day, I believe there can be found no other like example in the world of a generosity so magnificent."

"When Great Britain, at the accession of Elizabeth, began the great career which led her to the primary among mankind, her people were made up of the same elements, in about the same proportion as our people, leaving out the negro, are today, and especially that the predominating power in that mixture which makes up New England, are what we are apt, without much historical accuracy, to call the Anglo-Saxon race, has derived its quality from the Celt. The Irishman never yet accepted contentedly the role of serf; through his long subjection he has kept his sublime discontent, which is to prevail at length."

"In our relations with our Irish fellow citizens we have, unhappily, mingled with so much that is not delightful, memories growing out of religious differences. Thank God, they are fast passing away."

"But one thing we want to do now for ourselves in dealing with one another is to forget the things which make for strife, and cultivate the things that make for peace. Let us dwell side by side in the same neighborhood."

"To each other's faults a little blind, And to each other's virtues ever kind."

An uncertain currency, that goes up and down, hits the laborer, and hits him hard. It helps him last and hurts him first.

Throughout the whole web of national existence we trace the golden thread of human progress towards a higher and better estate.

We cannot study nature profoundly without bringing ourselves into communion with the spirit of art, which pervades and fills the universe.

Not an Escaped Nun.

At the point of death, in the City hospital of Richmond, Va., on Aug. 21, Mrs. Josephine M. Andrews wrote a statement to deny the authorship and the vile statements in a book attributed to her. She declared that she was born in Princess Anne county, Virginia, in 1830; that she was reared an Episcopalian; that at 15 she became a Catholic at Norfolk; that at 17 she wished to become a sister, but that her confessor, the late Father Hitzelberger, advised her not to do so, as she had no vocation; that she, nevertheless, applied for admission at St. Joseph's academy, Emmitsburg, Md., and was received; that she remained there about four years; that she left of her own accord; that the sisters gave to her all her belongings and did not oppose her departure; that she never was an ex-nun, as she never was a nun; that she never broke her vows, as the promises she made in the sisterhood bound her only for a year; that she was married in North Carolina; that she had one son, whom she brought up a Catholic; that her husband disappeared and her son died. Then she stated:

"During the many years that have elapsed from the death of my son until now I have seen many vicissitudes and suffered many sorrows, but my faith in the Catholic religion has ever remained as it will remain until death, unshaken."

"With regard to the infamous calumnies contained in the book entitled 'An Escaped Nun,' and whose authorship has been attributed to me, I deny in toto any connection with the book, except that, through a decision of the supreme court of New York, I succeeded in having the publication of the same suppressed."

"The publication of the infamous book mentioned above was brought about by others whose object was the making of money by the sale of sensational publications designated to calumniate the Catholic religion."

"A certain literary man of Norfolk, whose name there is no need of mentioning, hit upon the idea of making my life the subject of a book, with object as already stated. I knew nothing of his ideas. I had in my desk a little sketch of my childhood days, before my entrance to St. Joseph's academy. This was stolen from me and the contents woven into the story of the escaped nun. I knew nothing about the book and its contents until after its publication."

"I solemnly assert before Almighty God that I had nothing to do with the composition of the book mentioned above other than being the author of the little sketch of my childhood days, which was woven into the book, and which, in point of time, did not extend to the period of my entrance into St. Joseph's academy. On one occasion I remember that I was forced by those around me to sign my name to a piece of folded foolscap paper. I at the time not knowing the reason of the signature, but was told it was necessary to sign the document. This occurred in the Astor house, New York. This signature, I found out afterward, was used in a book entitled 'Testimony of a Novice,' with the writing of which I had absolutely nothing to do. The use of my name in connection with the book is a veritable forgery."

"In conclusion, I call Almighty God to witness the truth of what I say when I state that during my residence in the academy at Emmitsburg I saw or knew of absolutely no practices there in any sense derogatory to the character of the good sisters. Further, I assert that I knew of no one detained there against her will; that I was treated there with unvarying kindness and saw nothing other than what gave me the greatest of edification."

"I certify that I have never written a word against the Catholic church, the Sisters of Charity at Emmitsburg, or any of her institutions, her priests or religion. I testify that I believe the religious of the Catholic church are the most self-sacrificing people on earth."

"Any word or writing attributed to me against the Catholic church, her institutions, priests and

To Prevent Irish Emigration.

The Anti-Emigration Society of Ireland had a conference recently in Cork, presided over by the Right Rev. Dr. Sheehan, Catholic bishop of Waterford, who, in his speech, gave the following statistics as to the Irish-born element in the population of the United States:

"In 1880 a census was taken of the Irish people then living in America, and the number was ascertained to be 1,885,000. In the twenty years which have since elapsed the returns show that some 800,000 persons or thereabouts must have gone. I do not know precisely what the proportion would be of those who went to the United States; but I find that in 1901, out of the 39,600 who emigrated, 31,000 went to the United States. Now, if we take it that in the period to which I have referred 700,000 of our countrymen and women of the emigrant body went to America, and add that to the 1,885,000, we have 2,585,000—and I suppose also we may take it that the number has not decreased by the influx of time—and if that be so we find, taking the population of Ireland at the present moment to be something like 4,400,000, that for every hundred Irishmen living in Ireland there are sixty living in America."

The conference adopted plans for the stoppage of the emigration, special efforts to be made to prevent the sending of free passage tickets by Irish people in America to relatives in Ireland. Michael Davitt has written proposing a national commission, some of its members to be priests, to visit the United States and inquire into the condition of Irish emigrants, the disappointments and failures experienced by most of them and the moral dangers besetting Irish girls in the large cities. The importance and urgency of this anti-emigration movement are indicated by one of the resolutions passed at the conference, which "deplores the enormous economic loss to Ireland caused by the abnormal emigration of the youth of the country, which has gone on continuously for the past fifty years," and declares "that the time has now come when a vigorous national effort must be made to check the evil, if the Irish nation is to be saved from extinction in the home of the race."

This movement to help to keep the Irish people at home in Ireland, where the faith of Irish Catholics is most secure, certainly deserves the support of the Catholic press of America, to which the Anti-Emigration society makes a strong appeal for co-operation.—New York Freeman's Journal.

Protestant on "Dark Ages."

A correspondent of the Holy Cross Magazine (Anglican), after describing a visit to Dorchester, England, where a beautiful abbey church founded by St. Birinus is being restored at great personal sacrifice by the Anglican vicar, is moved to say:

"This (Dark Ages) is one of the most vicious and misleading terms that has ever been applied to any period of history. I use the words advisedly. Our whole conception of the Middle Ages is distorted on account of this word 'dark.' We think that the people were sunk in superstition and idolatry, whereas the missionary spirit never shone so brightly since the days of the Apostles as it did then. These same 'Dark Ages' produced some of the greatest thinkers, whose writings are still read with profit and pleasure; produced buildings which are still the wonder and delight of the beholder. And, what is more significant, they produced saints—men who, like the blessed Apostles, were in journeyings often, who gave up everything to carry the Gospel to the heathen. There were no missionary societies behind their backs to guarantee their living. . . . We are told that the old monkish missionaries were mistaken, but they did the work for the Kingdom in a manner which we can but feebly imitate."

religion, I pronounce as a calumny and disown authorship of the same.

"Having carefully considered all the statements contained in this communication, I solemnly assert the same to be absolutely true, and herewith affix my signature."

"JOSEPHINE M. ANDREWS."

A Useful Custom.

It has been carefully ascertained that in the majority of cases the habit of drinking to excess is formed between the sixteenth and twenty-fifth year. Statistics compiled both here and in Europe agree in exhibiting this fact.

It is clear, then, that parents are very largely responsible for the drunkenness that afflicts society. If they were more attentive to the habits of their boys, they would both save souls and shield society. If the father refused to abdicate his position as governor of the household, and if the mother cultivated less loving confidence in the impeccability of her boys, the roster of the school of future drunkards and law-breakers would be markedly cut down.

Parents must generally blame themselves for the sorrows their unruly children make them. It is action and reaction on the basis of the fourth commandment. The parents have broken the mandate first, and the child's sin is the result of the parents' neglect.

Bearing in mind the fact that intemperance is shown to be developed between the sixteenth and twenty-fifth year, parents should specially supervise the habits of their boys during these years. If they care to make them moderate drinkers, well and good. But their task of supervision will be all the more onerous and precarious if this course is pursued. They put their children in constant temptation. They must be always on hand "drinking with the boys," to see that there is no excess and no succumbing to the many allurements of saloon conviviality.

Far better the rule of total abstinence for boys, until the period of their majority. Even if it be desired that, as men, they should be moderate drinkers, reasonable parents will see the protection and advantage of total abstinence during the crucial period of boyhood and young manhood.

It is a wise practice, second only in importance to a Christian education, that boys be requested to take the total abstinence pledge upon making their first communion or at confirmation. Parents desiring their children excused might be accommodated. But, in all other cases, the total abstinence pledge ought to be administered.

The general establishment of this practice in our country would not be a violent innovation. Yet if a violent remedy were needed, there is a sufficiently crying evil to justify it. We must not shut our eyes to the police records or to the prison statistics; to hoodlumism; to social inferiorities and to the phenomenal number of orphans, waifs and street Arabs; all and each dragging the name of Catholic after them. The conscientious man who can sit down contentedly and talk in an optimistic vein with these facts staring him in the face is a fool. That something drastic has not been done is a scandal, and the scandal grows.—Catholic Citizen.

Catholic Paper Endorses Johnson.

Mayor Johnson has just received the nomination of the Democratic convention, and those who know him best will feel that the state will honor itself by electing him to the position of chief executive. About his personal integrity and fearlessness in carrying out the policy that he will mark out for himself there is no question.

During his term of office in Cleveland he has shown himself to be "a man who does things"—and whenever he has failed to carry out any promised reform it has been because the whole machinery of law has been used against him. Mayor Johnson would make a good governor, and at a time when candor and honesty are unknown quantities in the average politician it is refreshing to know that he has allowed his name to go before the convention and that the convention knew enough to do a duty when it saw it.—Catholic Universe, Cleveland.